1. **Hadees: Sahi Bukhari ki 2 Hadees:**

   (a) **Sahih Bukhari, Vol 3, Pg 234, Hadees 2234**

   Ummul Momeneen Hazrate Ayesha رضی اللہ تعالیٰ عنہا farmati hain ke jo ye kahe me Meraj ki raat Allah ko Rasulullah ne dekha, wo jhutha hai. Meraj ki raat Nabi ne Allah ko nahi dekha (also at main heading no 102)

   (b) **Sahih Bukhari, Kitabut Tawheed, Vol 3, Hadees 2364: Hazrat Anas رضی اللہ تعالیٰ عنہ farmate hain, ke Rasulallah ne hame Meraj ka wakiya byan farmaya, hatta mai Sidratul Muntaha tak gaya aur maine Jabbar Rabbul Izzat ko dekha, bahot kareeb se dekha, do kamaan ke barabar**

   Jab ek hi kitaab me aisi 2 – 2 riwayatain ho to kisko sahi mana jayega –

   (a) **Hazrat Masook jo Tabeyee aur Hazrate Ayesha ke shahgird bhi hai, kehte hain ke maine Hazrate Ayesha رضی اللہ تعالیٰ عنہا ko farmate hue suna**
   (b) **Dusri taraf Hazrat Anas ibn Malik sahabi wo riwayat kar rahe hain Rasulullah se**
   (c) **Lehaz, ye riwayat jo Hazrat Anas se hai, Hazrat Ayehsha ki riwayat se zyada mustanad ho gayi kyunki yahan riwayat Rasulullah ka kaul kiya ja raha hai aur wahan Hazrat Ayesha ka kaul nakal miya ja raha hai**
   (d) **Hazrate Ayesha apni rai bata rahi hain, yahan Anas kehte hain ke Rasulullah farmate hain, to kaul e Rasul ke muqable me kaul e sahabiya ka nahi mana jayega. Ye nazariya Imam Ahmed Ibn Hanbal رحمۃ اللہ علیہ ka bhi hai**

2. **Hadees: Hazrate Shakik ne apne walid Hazrat Abu zarh ghaffari se pucha ke Huzur ne Allah ka deedar kiya to kya apne kabhi Rasulallah se iske bare me khuch pucha, mai hota to puchta, jawab diya, haan humne sawal kiya tha ke kya ai Allah ke Nabi apne apney rab ko dekha, Huzur ﷺ ne irshad farmaya, haan maine apne rab ko dekha aur is alam me dekha ke sirf noor hi noor tha (Muslim sharif)**

3. **Allah ko dekhna mumkin hai kya**

   Jab hashr qayam hoga, aur hashr ke qayam hone ke baad jannati jannat me chale jayenge, dozakhi dozakh me chale jayenge, jannati ko Allah apna deedar karwayega, usko Quran e azeem me Allah ne byan kiya hai, Para 29, Surah Qayamah, Ayat 22

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣ ﴾

Us roz khuch chehre honge taro taaza, aur apne rab ka deedar kar rahe honge

4. **<u>Tumme se har koi ankareeb apne rab se kalaam karega</u>**

   Hadees: Sahih Bukhari, Kitabut Tawheed, Hadees 2291 or 7443

   Ye Hadees Hazrat Adi bin Hatim رضی اللہ تعالیٰ عنہ se riwayat hai, Imam Bukhari kehte hain maine Hadees suni Yusuf bin Nisa se, unhone Abu Osama se, unhone Imam Amash (Imam Abu hanifa ke shahgird bhi hain aur ek aitbaar se ustad bhi hain), unhone Imam Khaitama se suna, unhone Adi bin Hatim رضی اللہ تعالیٰ عنہ se suna

   Adi bin Hatim kehte hain, ke Rasulallah ﷺ ne irshad farmaya, tum me se har koi ankareeb apne rab se kalaam karega (ap ﷺ sahaba se khitab kar rahe hain), koi beech me tajarmani karne wala nahi hoga, aur beech me koi parda nahi hoga, aur tum apne rab ka deedar bhi karoge

5. **<u>Nabi ne Allah ka deedar kiya is Hadees ke hawale:</u>**
   - **(a) Sahih Bukhari, Vol 3, Pg 892, Sahih Muslim, Vol 1, Pg 186**
   - **(b) Imam Tirmizi, Vol 2, Pg 472, Musnade Ahmed, Vol 1, Pg 90**
   - **(c) As Sahi, Ibn Hibban, Vol 1, Pg 226**
   - **(d) Imam ibn Jarir Tibri ne Jamaul Bayan, Vol 27, Pg 52**
   - **(e) Al Mustadrak, Vol 1, Pg 65**
   - **(f) Imam Qazi Ayaz Malki ne Kitabus Shifa, Vol 1, Pg 121**
   - **(g) Imam Abdul Baki Zarkani Malki ne Sharaul Mahib, Vol 6, Pg 120**
   - **(h) Tafseer ibn Qaseer, Vol 6, Pg 448**
   - **(i) Imam Yahya Sharfuddin Noumi Shafi, Sharah Muslim, Vol 1, Pg 97**
   - **(j) Imam Ibn E Hajar Asqalani ne Fataul Baari Sharah Sahi Bukhari, Vol 8, Pg 609**
   - **(k) Imam Jalaluddin Suyuti Shafi, Sharah Muslim, Vol 1, Pg 247**
   - **(l) Badruddin Mahmuddin Aini Umdatur Kari Sharah Sahi Bukhari Vol 19 Pg 199**
   - **(m) Imam Ahmed Shahbuddin Khafadi Misri Hanfi, Naseemur Reyaz Sharah Kazi Ayaz, Vol 2, Pg 288**
   - **(n) Allama Ali Bin Sultan Mohammad Al Kari Mulla Ali Kari Hanfi, Mirqaat Sharah Mishkaat, Vol 1, Pg 349**
   - **(o) Abdul Haq Mohaddis Dahelvi, Ashatul Amaat Sharah Mishkaat, Vol 4, Pg 431**
   - **(p) Allama Ismail Haqqi, Tafseer Ruhul Byaan, Vol 9, Pg 222**
   - **(q) Allama Mehmood Alousi Hanfi, Tafseer Ruhul Maani, Vol 27, Pg 54**

6. **Hadees: Kitabus Shifa, Vol 1, Pg 246:**
   Hazrate Ayesha رضی اللہ تعالیٰ عنہا kehti hain, meraj ki raat Huzur ka jism goya gum hua hi nahi tha. Is Hadees se ahle Hadees ye nikalte hain, ke Nabi ko jismani nahi roohani meraj hui thi. Is Hadees ka matlab ye hai ke Huzur ﷺ gaye aur aye, ye itna jaldi hua ke goya ap gaye hi nahi the.

7. **Sarkar Ghous e Azam apni Ghunyutut Talebeen me farmate hain, ke hamara imaan hai ke Rasulallah ﷺ ne meraj ki shab Allah ko dekha, maathey ki ankhon se nahi dil ki ankhon se dekha**

8. **Nabiye Kareem ﷺ ne Hazrat Musa علیہ السلام ko Meraj jaate wakht jab Musa علیہ السلام ko apni kabr par namaz parta dekha aur salam ke baad ap ﷺ ne unko salam kiya, is par wahabiyon ka aitraaz ata hai**

   Nabi ﷺ ki kabr se salam aur jawab to bahot bari hai, Sahab Ekram علیکم رضوان ki kabro se bhi salam aur guftagu ki awaaz ati hai, aur ye bhi hadees se sabit hai

   Hadees: Tirmizi Sharif, Kitaab Fazail e Quran, Baab – Maja'a e Fi Suratil Mulk, yani Surah Mulk ke baap ke andar Surah Mulk ki Fazilat, Hadees 2890

   Imam ibn Maaja kehte hain ke Hazrat Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ kehte hain, Nabiye Kareem ﷺ ke sahabiyon me se ek sahabi ne ek maqaam par khema laga diya aur wo jagah kabr ki thi, unhe khabar nahi thi ke maine jo ye khema lagaya hai wo kisi kabr ke upar hai, nawaqifi ne unhone ye khema laga diya, phir raawi Hazrat Abbas رضی اللہ تعالیٰ عنہ kehte hain ke jaise hi unhone khema lagakar abhi wo baithe hi the ke unhone dekha ke kabr me jo sahebe kabr hai wo Surah Mulk ki tilawat kar raha hai (ye kabr ke andar talawat kar rahe hain aur bahar dusre sahabi usko sun bhi rahe hain)

   Phir un sahabi ne apne kheme ko uthaya aur bargah e aqdas ﷺ me hazir hue aur arz kiya, Ya Rasullallah ﷺ, maine ek kabr par khema laga diya, aur us kabr ke bare me koi khabar nahi thi, pata nahi tha kisi momin ki kabr hai, aur maine dekha ke wo sahebe kabr Surah Mulk ki tilawat kar raha hai, Allah ke Nabi ﷺ ne irshad farmaya,

suno Surah Mulk ki fazilat tum nahi jante, ye Surah Mulk wo hai jo azaab e kabr ko rokne wali hai, nejaat dene wali hai.

Is hadees ke sharah me mufassareen farmate hain, ke is hadees ka matlab wo hai, ke wo sahabi jo Surah Mulk kabr me par rahe the unhe Surah Mulk se bari mohabbat thi aur puri zindagi wo surah mulk parte the, to Surah Mulk ki tilawat ki fazilat aur uska darjah unhe ye ata hua ke wo kabr me salamat the aur Surah Mulk ki tilawat karte the. Imam Tirmizi is hadees ko hasan kehte hain

9. <u>Kya Nabiye Kareem ﷺ ne Meraj ke moake par Allah ka deedar kiya:</u>
Wahabi kehta hai ke Huzur ﷺ ne Allah ka deedar nahi kiya magar hum Ahle Sunnat Wal Jamaat ka aqeeda ye hai ke deedar hua

(a) Hadees:Sahih Bukhari, Vol 3, Hadees 7380
Imam Bukhari se ne ye hadees suni Mohammad bin Yusuf, unhone Sufyan bin Ismail se, unhone Shaibi se, unhone Masrook se, ab Masrook se hadees riwayat hoti hai, ye Masrook Tabeyee hain aur Hazrate Ayesha رضی اللہ تعالیٰ عنہا ke shahgird hain, Masrook riwayat karte hain ke maine Hazrate Ayesha se suna, jisne ye kaha ke Mohammad ﷺ ne Allah ko dekha wo jhutha hai, usne jhuth bandha, kyun usne jhuth bandha, ab Hazrate Ayesha رضی اللہ تعالیٰ عنہا ki daleel sun lijiye, isliye ke rab irshad farmata hai, ke koi nigaah uska ahatah nahi kar sakti, ye Quran ki ayat hai

Wahabi hadees itni hi sunayega, agey sunayega to uski poal khul jayegi, phir agey farmati hain, ke jo ye kahe ya jisne ye kaha ke Nabi ﷺ ilm e ghaib jante hain wo jhutha hai, usne jhuthi tohmat bandhi Huzur par, isliye ke rab wa taala irshad farmata hai, ke ghaib koi nahi janta siwai Allah ke

Iske baad Imam Bukhari رحمۃ اللہ علیہ ne baab qayam kiya aur surah jin ki ayat 26, 27 likhi, ke ghaib ka jaanne wala parwar digar, apna ghaib kisi par zahir nahi karta, magar haan rasulon me jisey farmata hai usko apna ghaib ata farma deta hai, to Hazrtat Ayesha keh rahi hain ke jisne ye kaha ke Rasulallah ﷺ ko ilm e ghaib hai wo jhutha hai, to ye baab bandh kar Imam Bukhari bata rahe hain ke wo ilm e ghaib e zaati ka inkaar kar rahi hain atayi ka nahi, to jab ye usul yahan ban gaya to yehi

usul wahan par bhi lagu hoga ke Huzur ne Allah ko nahi dekha, ke koi nigah Allah ko nahi dekh sakti magar Allah jisko dikhana chahe, to phir kya nahi dekh sakta

(b) Hadees: Sahih Bukhari, Vol 3, Baab – wakamallaho musa, ke Allah ne Musa عليه السلام se kalam kiya aur ye puri safar e meraj ki takreeban 3, 4 safah ki hadees hai, jo Huzur pura meraj byan kar rahe hain, mai Haram se nikla, wazu kiya, mere dil ko shak kiya gaya, mai baitul muqaddas pahoncha, wahan anbiya ko namaze parayin, mai anbiya se asmaano se mila puri tafseer chal rahi hai, chalte chalte phir ye hadees no 7517, Huzur yahan par aate hain, ab riwayat Hazrat Anas ibn Malik رضی اللہ تعالیٰ عنہ hai, ab wo jagah hai jahan Huzur rab ke deedar ka zikr kar rahe hain.

Huzur ﷺ farmate hain, phir mujhe sidratul munatah se upar le jaya gaya, jiske bare me Allah ke siwa koi nahi janta, phir Allah rabbul izzat se mai kareeb hua, phir mai aur kareeb hua, aur kareeb hua, apne rab se itna kareeb hua ke mai apne rab se 2 kamaano se kam ka bhi faasla reh gaya, phir parwar digar ne mujhpar wahi nazil ki, jo usne wahi farmani thi farmayi, aur mujhe meri ummat ke liye 50 din aur raat ki namazen di

<u>Kamaan kyun kaha gaya iski wazahat:</u>

Arab ke ek mahol me ek cheez thi ke 2 kabile apas me larte the, junge chalti rehti thin, jehalat ka doar tha, mamuli mamuli baaton me jung ho jati, bahot khun khun kharaba, jab larte larte thak jata tab sulah hoti, to dono kabile ke akalmand sulah karate, ab samjhauta hota, usme jo pakka aur mazbut samjhauta hai wo ye hota ke us kabila ka sardar ek teer aur kaman lekar nikalte, ek maidan me pure kabile ke log jama ho jate, idhar ke log bhi hote aur udhar ke bhi, dono kabile ke sardar bhi aate, dono sardar ke haatho me apni apni teer kaman hoti, beech me pahonchte to ek sardar ek teer phaik deta, phir ye dono apni apni kaman ko ek saath mila lete aur dono kamaan ko milakar dono sardar milkar ek teer lagate aur hawa me choarte , iska matlab ye hota ke aaj se hum kamaano ki tarah ek ho gaye, ab hamare hathyar ek dusre ke khilaaf nahi, ab jo tera dushman hai wo mera dushman hai, rab ne yahan kamaan se misaal di ai habib tu itna kareeb aa ja ke 2 kamaano ke barabar faasla, usse bhi kam faasla

Ye baat Quran se bhi sabit hoti hai Surah Najam Ayat 17 me Allah farmata hai, aur itne kareeb hue mere mehbub ne jab dekha to na aankhen jhapkin aur na had se agey barin

(c) Sahi Muslim, Kitabul Imaan, Baab – fi kaulehi alaihis salam noorul, Hadees 333 Is hadees ke raawi hain Hazrat Abdullah bin Shakeek رضی اللہ تعالیٰ عنہ se, ye bhi Tabeyeen hain, wo kehte hain ke maine apne walid Hazrat Abu Ghaffari رضی اللہ تعالیٰ عنہ se pucha, ap sahabi e rasul hain, maine unse sawal kiya ke agar mai Huzur ﷺ ko dekhta to zarur mai unse ek sawal karta, Hazrat Abu Ghaffari رضی اللہ تعالیٰ عنہ puchte hain ke tum kaun sa sawaal karte, Hazrat Shakeek farmate hian ke mai Sarkar ﷺ se puchta ke kya ai Allah ke Nabi apne apney rab ko dekha, is par Hazrat Abu Ghaffari رضی اللہ تعالیٰ عنہ farmate hain ke humne pehle hi Rasullallah ﷺ se ye sawal kar liya tha, to Hazrat Shakeek puchte hain ke Rasullallah ﷺ ne kya jawab diya, farmaya, ke Huzur ﷺ ne irshad farmaya, haan maine apne rab ko dekha aur is alam me dekha ke sirf noor hi noor tha, maine apne rab ko noor paya

(d) Musnade Ahmed, Hadees 2580

Hazrate Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ se riwayat hai, ke maine Rasullallah ﷺ ko kehte hua suna, ke Rasullallah ﷺ ne farmaya ke maine apne rab tabarak wa taala ka deedar kiya

- **Imam Ahmed ibn Hanbal رحمۃ اللہ علیہ kehte hain ke is hadees ke sabhi rawi sahi hain**

(e) Jame Tirmizi, Hadees 3278, kitabut Tafseer

Imam Tirmizi kehte hain Allah Taala ne apne Anbiya me intekhaab kiya apne kalaam aur deedar ke ta'alluk se, aur Musa se Allah Taala ne 2 martaba kalaam kiya aur Mohammad ﷺ ne 2 martaba apne parwar digar e alam ka deedar kiya

<u>Conclusion:</u>

(a) Pehli hadees me Masrook kehte hain ke maine Ayesha Siddiqa se suna, yahan riwayat karne wale hain Tabeyee aur Sahabiya jo Hazrate Ayesha hain ke kaul byan kar rahe hain

(b) Dusri hadees me Anas kehte hain maine riwayat kiya aur maine suna Rasullallah ﷺ se, yahan Anas hain sahabi aur Rasullallah ﷺ ke kaul byan kar rahe hain

(c) **Teesra hadees me Abu Zarh Ghaffari kehte hain ke humne Rasullallah ﷺ se suna, Ghaffari hain sahabi aur Rasullallah ﷺ hain nabi**

(d) **4th sanad me Abdullah ibn Abbas hain sahabi aur kaul byan kar rahe hain Rasullallah ﷺ ke**

Lehaza 3 sanad me hain sahabi jo direct rasul se sun rahe hain aur 1 sanad me hain tabeyee jo sahabi se sun rahe hain, to yahan kaul e rasul mana jayega naaki kaul e sahabiya, tabeeyee ke muqable me sahabi afzal hain isliye sahabi ke kaul ko mana jayega, wahan kaul Ayesha ka hai aur yahan kaul Rasullallah ﷺ ka hai, Rasul ka kaul Ayesha ke kaul se fawqiyat rakhta hai

10. **<u>Shabe Meraj ke taalluk se hamare aqaid:</u>**
    (a) **Ilm e Ghaib bhi wazey hau**
    (b) **Waseela bhi sabit hua**
    (c) **Ambiya Ekram ke wisaal ke baad hayat hona bhi sabit ho gaya**
    (d) **Apne Mubarak jismo ke saath rehna bhi sabit ho gaya**
    (e) **Jahan chahe wahan jana bhi sabit ho gaya**
    (f) **Ek hi wakht pe ek se zyada jagah par rehna bhi sabit ho gaya**

11. **<u>Usul e Hadees:</u>**

Mohadaseen ka ek usul hai agar 2 hadeeso me takraw aa jaye to is baat nafi par muqaddam ho jayega, maslan, ek hadees me maan lijiye ke Rasullallah ﷺ ne ye kaam kiya aur ek hadees me aata hai nahi kiya, to kiya jo hai issey fazilat zahir hoti hai aur nahi karne se fazilat zahir nahi hoti, mohaddaseen kehte hain ke hum us hadees ko ikhtiyar karenge jisme Nabi ke azmat ka izhaar ho, to deedar nahi kiya ye inkaar hai, aur deedar kiya isme iqraar hai ke kiya, to iqraar me Nabi ki azmat zahir hoti hai, inkaar me Nabi ki azmat ki kami waqey hoti hai to iske muqable me iqraar wali hadees ko qabul kar liya jayega

Ghaus e Azam رحمة الله عليه apni kitaab "Ghunyatut Talebeen" Pg 178, chapa hai Darul Ilm, Mumbai, ahle hadees ke idare ne chapa hai aur wahabiyon ne hi tarjama kiya hai, farmate hain, "ke hamara aqeeda hai, ke Nabi ne Shabe Meraj bedari ki halat me khawab me nahi, apni sir wali ankhon, se dil se nahi Allah Tala ka deedar kiya hai",

jaisa ke Hazrate Jabir رضی اللہ تعالیٰ عنہ riwayat karte hain ke Huzur ﷺ ne is ayat Para 29, Surah Qayamah, Ayat 22 وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ (Allah farmata hai, ke us roz khuch chehre honge taro taaza, aur apne rab ka deedar kar rahe honge) ki tashri me farmaya, ke apne Allah ko dusri martaba dekha ki tafseer me farmaya ke maine bina shubha shak apne rab ko apne saamne dekha

Ap ﷺ ne sidratul muntaha ki tafseer me farmaya ke maine rab ko sidratul muntaha ke paas dekha hatta ke mere liye mere rab ke chehre ka noor zahir ho gaya

Hazrat ibn Abbas رضی اللہ تعالیٰ عنہ, ke humne jo khawab apko dikhaya, ye ayat ka tarjuma likha hai, wo logo ke liye azmaish bana diya, iski tafseer me farmate hain, ke yahan dekhne se khwab nahi bulke ankhon ki ruhiyat murad hai jo shabe meraj apko karayi gayi

Hazrat ibn Abbas رضی اللہ تعالیٰ عنہ farmate hian ke Mohammad ﷺ ne apni ankhon se 2 martaba rab taala ka deedar kiya, aur phir Hazrate Ayesha رضی اللہ تعالیٰ عنہا wali hadees ka jawab dete hain, aur ye riwayat ke Hazrate Ayesha ki riwayat se mutarrif nahi kyunke unki riwayat me nafi hai aur ye isbaat hai aur ijmah ke wakht isbaat nafi par muqaddam hota hai aur Nabi ne jo apni ruhiyat ka isbaat farmaya hai, yehi baat Ghaus e Azam bhi farma rahe hian ke Hazrate Ayesha ki hadees me nafi hai aur Huzur ﷺ ki hadees me isbaat hai aur isbaat mana jayega nafi ka radh kiya jata hai